

The Buchanan MS

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THE "BUCHANAN MS." (15)

I.—O Lord God Father of Heaven with the wisdom of the glorious Sonn through the grace and goodness of the Holy Ghost three persons in one Godhead Bee with us att our begining And give us grace soe to governe us in our Lives here that wee may come to his heavenly bliss that never shall have ending Amen.

II. Good Brethren and Fellowes our purpose is to tell you how and in what manner this worthy craft of Masonry was begun And afterwards how it was upholden maynetained by many worthy Kings and Princes and other worthy men And also to them that bee here we shall declare the charges that belongeth to every Free Mason to Keppe for it is a science that is worthy to be kept for a worthy craft and vertuous science for it is one of the seven Liberall Sciences : And these be the names of them. The First is Grammar : that teacheth a man to speake truly and to write truly : The Second is Rhethorick and that teacheth a man to speake faire and in subtile termes : The third is Dialectica that teacheth a man to decerne and know truth from falsehood : The fourth is Arrithmetike And it teacheth a man to reckon and count all numbers : The fifth is Geometrye and it teacheth a man to mete and measure the Earth and all other things of which is masonry : The sixth is musicke and it teacheth the Crafte of Songe and voice of tongue orggann harpe and Trumpett. The Seventh is Astronomey and teacheth a man to know the course of the Sunne Moone and Stars : These be the seven sciences which are all found by one science which is Geometrye.

III. Thus may you prove that all the sciences of the world were found by this science of geometrye and grounded thereon for it teacheth mete and measure ponderation and weight of all manner of kind of the earth for there is noe man that worketh in any craft but hee worketh by some mete or measure nor any man that buyeth or selleth but he may use mete measure or weight and belongeth to Geometrye and these Marchants and Craft of Geometrye doe find all other of the six sciences Especially the plowemen and tiller of the ground for all manner of corne and grayne vynes plants and setters of other fruits For Grammar nor Musicke neither Astronomie nor any of the other six sciences can find mete measure or weight without Geometrye wherefore that science may well be called the most worthiest of all sciences which findeth mete and measure to all the Rest :

IV. If you aske how this Science began I shall you tell : before the flood of Noah there was a man called Lamech : as you may find in the fourth Chapter of Genisis, whoe had two wives, the name of the one was Adah : and the name of the other was Zillah : by his first wife Adah hee had two sonnes the name of the Elder was Jaball : and the other was called Juball : and by his other wife Zillah hee had a sonne called Tuball and a daughter called Naamah : These foure children found the begining of all the Crafts in the world : And the Eldest sonne Jaball found the Craft of Geometrye and hee parted flocks of sheepe and lands in the field and first built a house of stooone and timber as is noted in the Chapter aforesaid : and his brother Juball found the Craft of Musicke songe of tongue harpe organn and Trumpett : And the third brother Tuball found the Smith's Craft to worke in Gold Silver Brasse Copper Iron and Steele and the Daughter Naamah found the Craft of Weaveing : and these children knew that God would take vengeance for sinns either by fire, water, wherefore they did write the sciences they had found in two pillars of stone that they might be found after God had taken vengeance for sine the one was Marble and would not burne with fire : the other was Laterus and it would not droune in water.

V. There resteth more to tell you how the stones were found that the Sciences were written in after the said flood the great Hermarynes that was Tusses his Sonne the which was the sonne of Sem the sonne of Noah the same Hermarynes was afterwards called Hermes the father of wise men : he found one of the two pillars of stone and hee found the sciences written therin and he taught them to other men.

VI. And at the makeing of the Tower of Babilon there masonrye was much made of : the Kinge of Babilon that height Nemorth and Nemorth himself was a Mason : and loved well the Craft as is said with Masters of Histories and when the Citie of Neneve and other Cities of the East Asia should bee made this Nemorth Kinge of Babilon sent thither 60 masons att the desire of the Kinge of Neneve his cousin and when they went forth hee gave them a charge in this manner that they should be true each of them to other and that they should love truly together soe that hee might have worshipp for his sending of them to his cousin the Kinge of Neneve And further hee gave them two charges as concerning their science And they were the first charge that ever any Mason had of his worke or Crafte.

VII. Moreover when Abraham and Sarah his wife went into Egypt hee taught the seven sciences to the Egyptians And hee had a worthy scholler whose name was Euclid which learned very well and became Master of all the seven sciences And in his Dais it befell that Lords and Great men of those quarters and Dominions had soe many sonnes some by their wives and some by other women for those Countries bee hott of Generation and they had not competent goods and hands to maintayne their children which made much care And the Kinge of that Land considering their poverty called his counsell together and caused a Parliment to be houlden the greatest of his intent was to know how they should maintayne their children and they could not find any way unlesse it were by cunning and good science whereupon he let a proclamation bee made through his Realme if there were any that could teach an informe them in any good Cuning art or science hee should come unto them and bee very well contented for his paynes and travell : after this proclamation made came this worthy Clarke Eclid and said unto the Kinge and his Nobles if you will betake

your children unto my government I will teach them the seven Liberall Sciences whereby they may live honestly and like gentlemen upon this condition that you will grant mee a Comisson to have rule and power over them according as science ought to be ruled and upon this Covenant I shall take care and charge of them : the Kinge and his counsel granted the same and sealed the Comisson and then this worthy Docter tooke to him those Lordes sonnes and taught them the science of Geometrie in practise for to worke all manner of worthy workes that should bellong to building of Temples Churches Castles mannors Towers houses and all manner of buildings And he gave them a charge.

VIII. The First was that they should bee true to the Kinge and Lords they served.

IX. And that they should love well together And be true each one to other.

X. And to call each other his fellowe or else his brother And not servant nor knave nor any other foule name.

XI. And that they should deserve their pay of the Lord or Master they should serve :

XII. And that they should ordaine the wisest of them to bee the Master of their Lords worke And that neither Lord nor man of Great Linage or Riches or for favour should make and ordaine such a one to beare Rule and be governour of their worke that hath but small knowledge or understanding in the science whereby the owner of the worke should bee evill served and you ashamed of your worke-manshipp.

XIII. And alsoe that they should call the governour of the worke master whilst they wrought with him.

XIV. And many other charges that are to long to tell : and to all the charges hee made them to sweare the . . . great oath which men used in that time :

XV. And hee ordered for them reasonable wages that they might live with honesty.

XVI. And alsoe that they should come and assemble themselves together once every yeare That they might take advice and counsell together how they might worke best to serve their Lord and Master for his proffit an their owne credit and honestie And to Correct amongst themselves him or them that erred and trespassed And thus was the Craft or science of Geometrie grounded there :

XVII. And this worthy Master gave it the name of Geometrie And now it is called Masonrie.

XVIII. Sith the time when the children of Israell were come into the land of behest that is now called amongst us the land of Canaan the countrie of Jerusalem, Kinge David began the Temple which is called Templum Dominum and is now called with us the Temple of Jerusalem and the same Kinge David loved Masons well and cherished them and gave good paiement unto them and gave them charges in manner as hee had in Egipt by Euclid and other charges more as you shall heare afterwards And after the Decease of Kinge David Solomon sonne unto the said King finished the Temple that his father had begunn and hee sent after masons of divers towns and countries and gathered them together soe that he had 24,000 Masons and 1000 of them were ordayned Masters and governours of his worke.

XIX. And there was another Kinge of another Land which was called Hiram and hee loved Kinge Solomon well and hee gave him timber for his worke and hee had a sonn named Aymon and hee was master of Geometrie and the chieftest master of all his masons and Governour of all his graven and carved worke and of all manner of other masonrie that belonge unto the Temple and all this witnesseth the Fourth booke of the Kings in the Bible :

XX. And this same Kinge Solomon confirmed both charges and manners that his father had given to masons and soe was this worthy craft or science of Masonrie confirmed in the Countrie of Jerusalem and in many other Countries and Kingdoms glorious Craftsmen about full wide into divers countries some because of learning more knowledge and skill in the Craft and some to teach others and soe it befell that there was a curious mason whose name was Mamon [*Naymus*] Grecus that had been att the building of Solomon's Temple And hee came into France and there he taught the Craft of Masonrie to men in France.

XXI. And there was a man in France named Carolus Martill came to this Mamon Grecus aforesaid and learned of him the craft of Masonrie well hee tooke upon the charges And afterwards by the grace of God hee was elected Kinge of France and where hee was in his estate hee tooke many Masons and helpe to make men masons that were none before and sett them on worke and gave them good wages and confirmed to them a Charter to hould theire Assemblie from yeare to yeare where the would and cherished the much and thus came the Craft of Masonrie into France.

XXII. England stood att that time void from any charge of Masonrie untill the time of Saint Albons and in his time the Kinge of England being a pajan walled the Towne about that is now called Saint Albons and Saint Albons was a worthy Knight and chiefe steward with the King and the governance of the Realme and alsoe of the making of the Towne walls and hee loved masons well and cherrished them right much and hee made theire pay right good standing as the Realme did then for he gave them two shillings and sixpence a weeke and three-pence for thiere nonesynches and before that time throughout this Land A Mason took but a pennie a day and his meate until Saint Albons did amend it and hee gave to them a charter which hee obtained of the Kinge and his Councill for to hold a general councell and hee gave it the name of an Assemblie And hee being a Mason himself theare hee was hee helped to make Masons and gave to them the charges as you shall heare Afterwards.

XXIII. Right soone after the decease of Saint Albons there came men of divers nations to warr against the Realme of England soe that the Rule of good Masonrie was destroyed untill the Time of King Athelston in his dayes hee was a worthy Kinge in England and brought this Land to rest and peace and builded many great buildings of Abbey's and castles and divers other great buildings And hee loved masons well.

XXIV. And hee had a sonn named Edwin and hee loved masons much more then his father did and hee was a great practizer in Geometrie and came himselfe to comune and talke much with masons and to learn of them the Craft and afterwards for the love hee had to Masons and to the craft hee was made a mason himselfe.

XXV. And hee obtained of his father the Kinge a Charter and a Comission to hould every year once an Assembly where they would within the Realme of England that they might correct faults errors and trespasses if that any there were comitted and done concerning the craft of Masonrie.

XXVI. And hee with other Masons held an Assemblie at Yorke and there hee made Masons and gave them a Charge and comanded that rule to be houlden and kept ever after and hee made an ordinance that it should be renewed from Kinge to Kinge.

XXVII. And when the assemblie were gathered together hee caused a crie to be made after this manner that all old Masons and younge that had any writeings or understandings of the charges and manners that were made before in this Land or in any other that they should show them forth and there were found some in Greeke some in Latine and some in French and some in English and some in other Languages and the meaning of them were all one.

XXVIII. And hee caused a booke to be made thereof: And how the Craft was found and hee comanded that it should be read or told when any free mason should bee made for to give him his charge. And from that day untill this time Masonrie hath bene much made on and kept and that from time to time as well as men might governe it.

XXIX. And furthermore att divers Assemblies there hath bene put and ordained certaine charges by the best advised Masters and Fellowes.

XXX. The manner of taking an oath att the making of free Masons Tunc unus ex Seniorebus teneat librum ut illi vel ille ponant vel ponat manus supra librum tunc precepta debeant legi.

XXXI. Every man that is a Mason take heed right wisely to these charges if you find yourselves guiltie of any of these that you may amend of your errors against god and principally they that be charged for it is a great perrill to forswear themselves upon a booke.

(General Charges)

XXXII. (1.) The charges are that you shall bee true men to God and his holy church : that you use noe heresie nor errors in your understanding to distract mens teacheings.

(2.) And Alsoe that you bee true men to the Kinge without any treason or falshood and that you shall know noe treason or falshood but you shall amend it or else give notice thereof to the Kinge and Councell or other officers thereof.

(3.) And alsoe you shall be true each one to other that is to say to every Master and Fellow of the Craft of Masonrie that be free masons allowed and doe you to them as you would that they should doe to you.

(4.) And Alsoe that every free Mason Keepe councill truly of the secret and of the Craft and all other Councell that ought to bee Kept by way of Masonrie.

(5.) And Alsoe that noe Mason shall be a Theife or accessary to a theife as farr forth as you shall know.

(6.) And Alsoe you shall be true men to the Lord and Master you serve and truly see to his profit and advantage.

(7.) And Alsoe you shall call Masons your fellowes or brethren and noe other foule name nor take your fellowes wife violently nor desire his daughter ungodly nor his servant in villanie.

(8.) And Alsoe that you truly pay for your table and for your meate and drinke where you goe to table.

(9.) And Alsoe you shall doe noe villanie in the house in which you table whereby you may be ashamed.

These are the Charges in generall that belong to all free masons to keepe both Masters and Fellowes.

XXXIII. These bee the Charges singular for every Master and Fellowe as followeth :

(Special Charges)

(1.) First that noe Mason take upon him noe Lord's worke nor other mens worke unlesse hee know himselfe able and skilfull to performe it soe as the Craft have noe slander nor disworshipp but that the Lord and owner of the worke may bee well and truly served.

(2.) And Alsoe that noe Master nor Fellow take noe worke but that hee take it reasonably soe that the Lord may bee truly served with his owne goods and the Master may live honestly and pay his fellowes truly as manners aske of the Craft.

(3.) And Alsoe that noe Master nor Fellow shall suplant any other man of his worke that is to say if hee have taken of a Lord or Master that you put him not out unlesse hee bee unable n knowledge to finish that worke.

(4.) And Alsoe that noe Master nor Fellow take any Apprentice to bee allowed to bee his Apprentice any longer then seven years and the apprentice to bee able of birth and limbs as hee ought to bee :

(5.) And Alsoe that noe Master nor Fellow shall take any allowance to bee allowed to make any Free Mason without the consent of Sixe or Five att the least of his Fellowes and that they bee free borne and of Good Kindred and not a bondman and that hee have his right limbs as a man ought to have.

(6.) And Alsoe that noe Master nor Fellow put any Lordes woke to taske that is wont to goe journey.

(7.) And Alsoe that noe Master shall give noe pay to his Fellowes but as hee may deserve soe as they may not bee Deceived by false workmen.

(8.) And Alsoe that noe Fellow slander another behind his backe whereby hee may loose his good name and his worldly goods.

(9.) And Alsoe that noe fellow within the Lodge or without the Lodge missweare one another ungodly without any just cause.

(10.) And Alsoe that every one reverence his fellow elder and put him to worshipp.

(11.) And Alsoe that noe Mason play att Cards or Dice or any other game whereby they should be slandered.

(12.) And Alsoe noe Mason shall bee a Comon Ribald in Lechary to make the Craft slandered.

(13.) And Alsoe that noe fellow shall goe into the towne in the night thereas is a Lodge of Fellowes without some Fellowes that may beare him witnesse that hee was in a honest place.

(14.) And Alsoe that every Master and Fellow shall come to the Assembly if it be within seven miles about him if hee have warning or else to stand to the award of Master and Fellowes.

(15.) And Alsoe every Master and Fellow if hee have trespassed shall stand att the award of the Masters and Fellowes to make the accord if hee may, and if hee may not accord then to goe to the Common Law.

(16.) And Alsoe that noe mason make mould nor square nor noe Rule to any lyer within the Lodge nor without the Lodge how to mould stones without noe mould of his own making.

(17.) And Alsoe that every Mason shall receive and cherrish every strange Mason when they come to theire Country and set them to worke as the manner is that is to say if hee have mould stones in the place hee shall sett them or him a fortnight at least on worke and give him his pay and if hee have noe stones for him hee shall refresh him with money to the next Lodge.

(18.) And Alsoe you shall every mason serve truly the Lord for his pay and truly finish his worke bee it Taske or Journey if you may have your pay as you ought to have.

XXXIV. These charges that you have received you shall well and truly keepe not disclosing the secresy of our Lodge to man woman nor child: Sticke nor stone: thing moveable nor immoveable soe God you helpe and his holy Doome, Amen. . . . Finis.